

# The fifth of November,

OR

The } POPISH  
and } REBELLS.  
SCHISMATICALL }

With their horrid Plots, faire Pretences, and bloudy  
Practices, weighed one against another :

AND

*In Opposition unto both Two things asserted.*

- 1 That the supreme Authority of establishing, reforming, and vindicating Religion is placed in the King.
- 2 That Religion is not to be established or reform'd in bloud.

1. CHRON. 32. 7, 8, 9, 10.

And David said to Solomon, My Son, as for me, it was in my minde to build an house unto the name of the Lord my God. But the word of the Lord came to me, saying, thou hast shed bloud abundantly, and hast made great warres, thou shalt not build an house unto my name, because thou hast shed much bloud upon the earth in my fight. Behold a son shall be borne unto thee, who shall be a man of rest, and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietnesse unto Israel in his daies. He shall build an house for my name.

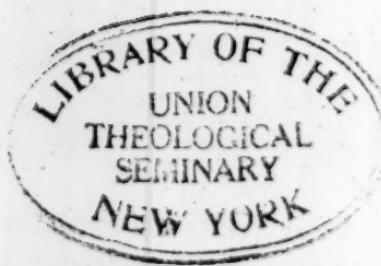
1. KINGS 6. 7.

So there was neither hammer, nor axe, nor any toole of Iron heard in the house, while it was in building.

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To the } Popish  
} Rebell.  
Schismaticall }



Take the boldnesse for the present to put you both together; for I need not bee at the charge of a severall glasse to represent you. If you will take the paines to look upon one anothers eyes, you may therein discover your own pictures. I know the comparison will be odious to you both, and you think that none but a blind man would fater this resemblance. Herein you are like two women, equally famed for their deformitie, yet cannot endure to be told, they are of the same complexion. Why should you be angry, that I take notice of your reconciliation, when all the world (that runs not a madding with you) see you shake hands together? I have read of waters that run unmixt in the same channel. What communion is grown betwixt you I know not: but your course speakes you both to have drawne and drunk at the same fountaine. Neither of you commits a wickednes so lewd, or broaches an Error so grosse and

palpable, but can and doth pretend an *infallibilitie* to warrant it. The *Oracles* of holy men inspired were never uttered with more *confidence* and *zeale*, then your *blasphemies* against both God and King; and both of you by *murdering* such as are *faithfull* to their *Church* and *Sovereaigne*, climbe the ladder to your pretended *martyrdome*. You have divorced that *couple*, which the *Son of God* came from *Heaven* to knit together; and instead of *Mercy* and *Truth*, which were sweetly met together, instead of *righteousnesse* & *peace* which were wont most lovingly to *kisse* each other, your execrable practices have from time to time bin ready to betray us to those fatall *meetings*, wherein *bloud toucheth bloud*. Though you be together by the *eares* in other matters, you are together by the *hearts* in *treason* and *rebellion*; and your *designe* is as good as that, which procured the attreement of *Herod* & *Pontius Pilate*. Since *Lisymachus Nicanor* did congratulate your offer of the right hand of *Fellowship* in the *treachery*, how strangely have you (*younger brethren*) been encouraged? What a progresse have you made since you walkt by the *staffe* of his *instructions*? Methinks the *holy leagues* are entered upon

on the stage of England, to play those parts o-  
ver here which they did in France in the time  
of the third Henry. The same designes are here  
cloathed with the same pretences. Their intent  
was ( saith the Historian ) to incroach upon the  
King, and to leave him nothing but a vaine sha-  
dow of Royall authority, under the conduction and  
direction of their Tyranny ; & to make their way  
to this devilish designe, the fairer, they cast scan-  
dalous aspersions upon all the Kings actions, to  
render them odious and intolerable. And lest  
the smooth glasse of peace should represent  
things in their true proportions, and undeceive  
the people, the waters must be kept troubled to  
make them appeare (on the Kings part) crooked  
and distorted. The people are stirred up  
to oppose the Kings Edicts of peace, and  
desires of accommodation. In the interim the Lea-  
guers goe on pretending they were for God, for  
the honour & increase of Religion, the utter extir-  
pation of Heresie, to preserve the estate and Crown  
of the King, & to maintain the rights & priuiledges  
of the Subject; yet they swore obedience to  
the Generall appointed without, yea against the  
Kings commandement, and engaged thir lives,  
honours, and estates to adhere unto him; and all

that would not associate in this *holy league*, were persecuted as enemies to God, rebels to the state; & perturbatours of the publique good. I beseech you what difference does the late *Covenant* bear, to distinguish it from that *Holy League*? Are they not as much alike, as a *bond* is like an *obligation*? Doe not therefore allow that in your *selves*, which you abominate in *one another*: but take notice from one anothers *practices* how pernicious & detestable those *principles* are, that your severall sides doe build upon. His *Holiness* can give no better *dispensation* for *murder* or *rebellion* than *John of Leyden*: and what is *treason* in subjects that dissent in other matters from you, is a *crime* of the same complexion in your *selves*, though your *Assembly of Divines* joyne with the remnant of your *Members* to *Vote* it otherwise.

Therefore let me expostulate with you in the language of the Historian. *What think you to doe, O you [Covenanters and] Leaguers, for God, for the faith, for the King?* You undertake *Armes for God*, who desires nothing but *peace*. You publish *Rebellion*, he commands *obedience*: you trouble the rest and quietnesse of a *Christian King*; God willett us to endure at the hand of

of a Prince although he be a Pagan : you doe it for God whose name you call upon, and deny the poweb ; you doe it for God who detests your actions, and knowes your thoughts ; you doe it for God, that will confound all those that breed confusion among the people : you undertake warres for religion, and nothing binders that, more then wars : you fight for holynesse, and yet you authorize blasphemies, plant Atheisme, impiety and despising of devotion in all places : you march under pretence of the Churches cause, and yet spoile the Clergie, and destroy the Churches, &c.

You say tis for the King, if it be, where are his Commissions? if for his service, where are his commandements ? If for him, why doe you it without him? If for his obedience, wherefore doe you adhere to the head of that league and covenant, which is made against him? Can you serve two Masters & be bound by one oath to two contraries? &c. Know you not that all bearing of Armes is treason without the Kings authority? That the Subject cannot make any league without the Prince? &c. Pardon me I beseech you (saith he) Nobles, Princes, Prelates, Lords and Gentlemen , if I tell you that this fortresse which you build will be your overthrow, this fire you kindle will burne your selves, these knives you forge will be tempered in your own intrailes, and that thereby you will leave neither of your selves, nor your league, but a most pittifull and shamefull memory. In the meane while Protestants will grow so famous for their loyaltie unto every truth revealed in holy

holy Scripture, that the very name will be amiable & had  
in veneration: & that Religion ( no more shaken by the  
breath of factious spirits, then the raies of the Sun are di-  
verted by the winde) shall stand immoveable, as a rocke  
against every storne from what point so' ere it bloweth.  
And your selves, when you shall consider the patience,  
and constancie, and successe of this Church in bearing  
the sharp brunt of your malicious fury, when you shall  
with a more sad eye look upon her whom you have so  
often pierced, you will relent, I doubt not. But when  
you shall see her in her bayes, triumphing over all her e-  
nemies, when you shall behold her drest againe in her  
ancient attire of decencie and order, wanting nothing but  
the neglects and nakednesse that are on the one side, and  
the rags and superfluities that are on the other side a-  
mongst you, when you shall find her neither scandalous  
in the choice and quality, nor defective in the number and  
proportion of her externall rites and ornaments , I am per-  
suaded you will lay aside those prejudices that kept you  
thus long from her communion, and with all alacrity cast  
your selves into Her secure bosome and most deere em-  
bracements. But if you be either Jesuits or Anabaptists, I  
feare (though there be nothing else) your obstinacy will  
be a sufficient rub in the way to your conversio, which  
is the only thing makes me doubt of it.



## The fifth of NOVEMBER.



His day is consecrated to the memory  
of a happy deliverance from a bloody  
horrible and odious act to God and  
man; *a matter distastfull to me to remem-  
ber, or to write of* (saith our Chronolo-  
ger) *that it abhorres my very soule to fill*

Speed in the  
life of King  
James,

*my pen with inke, or to blot my paper with  
these black spots of darkenesse. A stratagem invented by  
him, that blowes the bellowes of destruction; fashioned in the  
forge of the bottomlesse pit.* It was the *Powder-Treason*, a  
plot to blow up and destroy at once our gracious King  
of blessed memory, with his royall *Issue*; the whole  
stock of *Nobility*, the glory of the *Clergy*, and the cheife  
flower of the *Commons*. A designe so barbarous and  
devillish, that it was able to make the earth to tremble,  
and the heavens to looke blacke with horrour and asto-  
nishment.

But alas! whilst I should persue the flying memory  
of this, I am surprized by another *Powder-Treason*,  
which presents and gives fire upon me. A *Treason* so like  
the former, that had not the first beene crusht in the

shell, and this latter nourisht to the growth of a great  
 gigantine stature, you might very well have imagined  
 them to be the issue of the same wombe; and however  
 you may call them sworne brethren, without any dis-  
 paragement to your Judgements. They run a great  
 way parallel, at last these get the start, by committing  
 actuall rebellion, & outrun them. They have both the  
 same place, the same plot, the same plea, for their execra-  
 ble treason. 1. The stage upon which this *Tragedie* was  
 to have beene acted by the *Salt-peier* men of *Rome*, was  
 the House of *Parliament*. The designe was to blow up  
 that, and so it hath prov'd here. Our wishes for the al-  
 sembling of such a *Senate*, were rather passions then  
 prayers (as if omnipotencie it selfe had had no other  
 way left to restore and secure our happiness) and Al-  
 mighty God answered us (as it wese) with another pas-  
 sion. He gaue us a *Parliament*, as he did *Israel* a *King*,  
 in his anger: and under the influence of this anger  
 (which was more then enough to blast and blow up all  
 our hopes that way) some of that assembly abused His  
 Majesties grace and clemency, they provoked him to  
 anger too: he was driven out, and after him most and  
 the most eminent of the *Lords* and *Commons*, by which  
 meanes we are deprived of the present benefit of all  
 those acts of grace vouchsafed by our Soveraigne, and  
 that which should have beene our *Physicke* (had all the  
 Ingredients beene tempered together,) is become our  
 poison. As the place is the same, so the plot is the same.  
 Their intent, when that irreligious achievement had beene  
 performed, was to surprize the remainder of the Kings issue,  
 another Religion and the Government, and invade the King-  
 dome

*dome by strangers.* What aimes here hath beene at an alteration you all know. The standard of our publike de-  
votions is taken downe; *Church Government* voted downe; and it is afferset in print (by one that was sometimes an eminent man amongst them) that it was concluded, if the Lords were brought downe to the House of Commons, and the King made as low as a Lord, the worke were done. And if their Cannon at Edge-hill or Newbery had reached the King, and cut off the two Olive branches now about his Table, what would be done with the rest of the royall Issue, we may easily imagine. As for the invasion of the Kingdome by strangers, they have endeavoured and offered faire to make a purchase of it, having by Commissioners to that purpose bidden earnest and strooke hands with the Brethren of the Covenant for their advancing in upon us in a warlike manner. The plot is the same, the plea is the same too. Religion is made the stalking horse to Rebellion, by both Parties. The Jesuited and Anabaptized party row with the same Oares, saile by the same wind and compasse, though their Coasts be as far distant as Amsterdam from Rome. They justify their Treasons and King-killing upon the same grounds and pretended authorities. They are like Sampsons Foxes, though their faces looke contrary wayes, they are coupled by the tailes, where they carry those fire-brands that destroy both Church and State; and betweene them Christian Kings are crucified, as our Saviour was betweene two Theeves. The letter from Dublin of the third of October 1643. to a Member of the House of Commons telleth us what precedents the Rebels now in England made for

Sir Edward  
Deereings  
bookes.

those of the Romish party in Ireland, the words are these. There was a Fryer taken in the last expedition into Connaught, about whom was found a collection of all your votes, Ordinances and Declarations in England, very carefully perused and marked, with short marginall notes by him, and out of them a large manuscript, fram-ed by himselfe and intituled, *An Apology of the Catholiques of Ireland: or a Justification of their defensive armes for the preservation of their Religion, the maintenance of His Majesties rights and prerogatives, the naturall and just defence of their lives and estates, and the liberty of their country by the practise of the State of England, and the Judgment and authority of both Houses of Parliament in England.* In truth so unhappily penned, with so little variation of language, that but for the alterations of Ireland for England (sayes that letter to the Member of the House) and some great persons of this Kingdome in the places of some named by you, your owne Clerke would hardly know it from one of your owne Declarations. All that they do is for the good of the King and Kingdome. The King is trusted with the Forts, Magazines, Treasures, and Offices for the good and safety of the people; if he doth not discharge this trust, but is advised by evill counsellors and persons they cannot confide in, 'tis their duty to see this trust discharged, according to the condition and true intent thereof; That they saw their Religion and Liberty in danger of extirpation, and therfore they had reason to put themselves into a posture of defense; that they are ready to lay downe these defensive armes, as soone as the grar Offices of the Kingdome are put into such bands as they can confide in. Thus the Popish Rebells in Ireland fetch their Materialls from these here in England, and

and both Babells are builts upon the same foundation, that hath beene layed in the Votes, Ordinances, and Declarations of the pretended Parliament.

To returne to the Fifth of November, whence we have digressed; It was one of father Parsons maximes (which those old Powder Traytors) built upon) that if any Christian Prince shall manifestly turne from the Catholique Religion, and desires or seekes to reclaime others, he presently falleth from all Princely power and dignity, and that before any Judge hath passed sentence upon him, and therewpon his subjects are freed from all bond of Oath of Allegiance. That they may & ought (provided they have a competent strength) cast out such a man as an Apostate, Hereticke, backslider, and revolter from the Lord Jesus Christ, and an Enemy to his owne state and Common-wealthe. Nay they goe one step farther, if he favours or countenances an Heretique (put in a Malignant too, and that is any man they shall please to call so, for they will be accusers, and Judges too in their owne cause against their Soveraigne) he presently loseth his Crowne, so the King is to be deposed, and the Pope immediately to present unto the Kingdome for whom the people are to fight upon paine of damnation. Out of which detestable conclusion (sayeth our Author) arose the first smoake of the Gunpowder Treason. And what is attributed to the Pope by the one side, the other with as great a freedome and confidence assume unto themselves, for evidence whereof we need referre you no farther, then their Pamphlets and actions. The plea is the same. Lastly the meanes which they use to advance their designe is the same too. For their zeale those prayed, prosper <sup>Ibid.</sup> Lord their paines that labour in thy cause nights and day. Let Ha-

*Speed ubi supra  
ma.*

Ibid. retiues vanish away like smoake, let their memory perish with a cracke, like the ruine and fall of a broken house. For case of conscience, Garnett, Gerrard, and Tomson, three Iesuits, gave it lawfull to kill innocent with nocent, rather then the service should quale. For plausibility of carriage at home, Catesby advised Winter, the King might be solicit-ed by petitions to repeale the penall Statutes made against Catholiques, and to tolerate and range them among his other good Subjects. And to be plausible abroad, Owen was im-ployed to allay the odiousnesse of the fact with forraigne Prin-cesses, and to impute the treason unto others discontentments \*.

\* They imput-ed their treason to the puritans, who (to be quit) impute this Rebellion unto them. They threw scandalous aspersions upon the face of His Majesty, & spread supposition letters in the Kings name to their owne advantage. All which are as like the pra-clises of our times, as if the braines now on worke had forged them, or those soules being transmitted into these bodies. But above all they are alike in their meanes of glueing and cementing their party together by Oathes, sealing up their soules to a faithfullnesse in their des-pe-rate conspiracy, and tying knots upon their consciences, lest they might happily have relenting thoughts, and with too much ease upon a sad remorse slip thorow it. But herein they differ, that these transcend them in perjury; for the obligation of one single oath was to them *an end of all strife*: but amongst these, one protestation was not enough to extinguish or becalme their jea-lousies, their feares issuing from so-extreame a guilt of conscience betray all those succours, that both reason and religion offer, and can admit of no security. If any question should be made about the place, these may challenge the right-band-file, as out-stripping them in fourre

foure or five particulars. 1. They were to act their execrable villany in a *Vault* of darkenesse, as it were in the secret tyring house, as if their hearts had still continued the command of a *reserve* of modesty: But these (as if they had made an order for the banishment of shame) play their *prize* upon the publike stage, in the view and to the reproach of *Christendome*. 2. The *leaven* of their malice had tainted but some few measures of meale: but these have spread their infection so farre, that a great part of two or three Kingdomes are *leavened*, and by this meanes the *Church* that bred and nourisht them, is turned into an *Acbeldema*. And as if all these were not a *continent* capacious enough for their bloody malice, they have poisoned the waters too with their *Rebellious* practises, that if need be, they may staine the *Ocean* with blood, and make a *red sea* of it for their passage to another *Canaan*. Lastly though the *Complexion* of their hearts be equally *sanguine*, yet these have hands defiled in a deeper *die* of blood. They did but *prime* the pan: these have given *fire* in the very face of Majesty. What those did but *designe*, these have put in execution. And if our hearts rise against such as have discovered but an intent to butcher our freinds; how shall we conteine our hands from them that have actually spilt their innocent blood: Indeed the child of that first and monstrous conception, was come to the birth: but there was no strenght to bring forth. Here (I confess) is more strength, but it shall be no more then may serve to lengthen the paines and exasperate the sorrowes of their *travaile*. As that peice of the *Psalmist* might have beene *shir History*: Behold he travails with *iniquity*, and

and hath conceived mischeife, and brought forth falsehood (or a lie) he made a pit and digged it, and is fallen into the ditch which he made. Psal. 7. 14, 15. So may the next words be a Prophecy for these, *Their mischeife shall returne upon their owne head, and their violent dealing shall come downe upon their owne pate.* That Cockatrice egge which is hatched by themselves shall in the end prove a serpent onely to themselves; and herein I doubt not to be a true Prophet unlesse the sacriledge and prophanenesse, the luxury and wantonnesse, the malice and security, with the pride and other crying sinnes of this wretched Kingdome have provoked Almighty God to marke us out for utter ruine and desolation.

I'le adde no more degrees to this odious, though most suitable comparison: but addresse my selfe to the maintenance of those two assertions, so directly opposed against them; the first whereof is this, *That the su-*

*2 Sam. 7. v. 1, preme authorisie of establishing, reforming, and vindicating*

*3. Psal. 132. 2, Religion is placed in the King. David having sheathed his*

*3, 4, 5.*

victorious sword, bethinks himselfe of Gods worship and service; sorry to see the *Arke* of the Lord worse quartered then himselfe; hee resolves the building of an Housle on purpose to lodge it in. Gods service is no more circumscrib'd by place then his own essence, yet it cannot be celebrated with that reverence, decencie, and solemnitie under hedges, as in a Temple. A Temple therefore must be erected, and that so famous and magnificent, that it may be in some sort suitable to his

*1 Chron. 22. 5. Majestie, who is to be adored in it. And who so fit to  
and cap. 29. 1.*

bring the first stone to this holy *Pyle* as God Anointed?

*Philosoper. 3. 11. The Philosopher observed that the King ought to bee*

& *o<sup>g</sup>z ro<sup>g</sup>z d<sup>o</sup>o<sup>g</sup>z x<sup>o</sup>p<sup>o</sup>z*, the Governour of things appertaining unto divine worship, & the reverend Prelates in the Councell of *Ephesus* address themselves unto the *Emperour* in the language of a supplication to that purpose: *Supplicamus vestra Majestati ut fidem immotam custodiri sanctius*. When God was about to buile the *Tabernacle* (for his worship to be performed in) the *Model* was not of the peoples fancying (their blind zeale suffered to run a whoring, never brought forth better Religion, *Exod. 32. 14.*  
*Pt. 106. 19, 20.*  
*Apud omnes Genes., quavi administratio solennis erat sa- cerdotem, auto ritatis tamens fa- miliam, ieiunia, re- formanda, vindicanda re- ligioni, semper erat penes Mai- gistratum. Re- ges Israelicis & Christians idem ius sibi re- dicabant. Davi- nant. Deter- quas. 19.  
*Exod. 31. 18.*  
*& cap. 34. 32.*  
*ca. 23. 4. &**

that I can read of, then *Calse-worship*) The patterne is  
 not to be expected from the people, nor given to them, no, nor yet to *Aaron*, to the *Priest*, 'tis given unto *Moses* the supreme *Magistrate*, *Exod. 25. 9.* So when God was pleased to fix his worship, the patterne of the *Temple* (that he will be honour'd in) is given to *David*, to the *King*, *1. Chron. 28. 17. 19.* Neither is the King a mere doore keeper in the House of God: He is *Custos utriusq[ue] Tabulae*, the whole inatter and manner of that worship is committed to his trust, as well as the place wherein 'tis to be celebrated. God hath committed the *Bible* unto his custody, not finding a safer place then the crown to lodge it in. The two *Tables* are deposited in the hands of *Moses*, and he is to take care, that the *Priests* impart them unto the people, and ever since, *Defensor Fi- dei*, Defender of the Faith, hath been a Title due unto all religious Princes. To this end the *Testimony*, the book of the Law, was wont to be delivered to them at their *Coronation*. *Deut. 17. 18. 19. 20.* *2. Chron. 23. 11.* It is the peculiar *Elogie* of good Kings, in holy Scripture, to have demolish't the high places, and destroyed the

Idols, the perpetuall brand of evill ones, not to have demolisht, not to have destroyed them. Tis a duty so peculiar to the royll calling to survey, settle and reforme the *Church*, that the people (though never so zealous & religious) can have no *Authoritie* to that effect without it. The people were never yet allowed to bee their own *Cayvers* in a Reformation.

*Cont. liter. Pe. test quisquam iubere pr. vatus, saies S. Austin. Thou shalt  
ilian, l. 2. c. 92. not make to thy selfe any graven Image: Thou shalt not  
Exod. 29. 4. 5. bow downe to them nor worship them, is a binding law  
unto all *Israel*: but to destroy *Baal* out of *Israel*, is an im-*

*ployment assigned over by God him selfe unto the King  
of *Israel*.* 2. Kings 10. 28. Foureelcore arm'd with the au-  
thoritie of *Iehu*, of the King , are enabled to root out

*Baal* and all his worshippers , which seven thousand,  
that had not bowed their knees to *Baal*, are not allowed

*We simulacra quidem falsorum Deorum, quae publicè extabat, dejecta unquam legitimus, nisi sufficiat populus in libera Repub. aut Regnum cum regnabuntur.* Gros, de lege bello lib. 2. c. 4. pag. 6.

to doe. For a private man to have broken the brazen *Serpent*, against Authoritie, had not been much better then if he had worship'd it ; for who hath required this at their hands? The people of God are often taxed for worshipping the golden *Calves* upon the example and command of Idolatrous Kings: but no *Prophet* ever reprehends them ( though they doe for every neglect of duty in them) for not taking away of *Idolatrie* by force of Armes, whether the King would or not. God chal- lengeth other duties from the hands of the people, du- ties of a more private nature, & is very well contented, where he findes them. They must *hold fast the possession of their faith without wavering*. Heb. 10. 23. & *keep them- selves from Idols*, 1. John. 5. 21. and *sigh and mourne for the corruptions*.

corruptions of the Church, *Ezek. 9.4.* and submit themselves under the utmost penalitie that authoritie inflicteth , rather then betray the truth of their Religion . So the three children did, *Dan. 3.18.* so the whole race of primitive Christians did under Idolatrous & bloody Emperours. This is the resistance we are to make with the losse of our owne bloud,not to the shedding of others, *Heb. 12.4.* This is the only *guard* the Christian stands upon, this is the best and most offensive posture hee puts himselfe into for the defence of his Religion against that *Authoritie* that is set over him. *Defendenda religio est a privatis omnibus, non occidendo, sed moriendo; non savitiam, sed patientiam; non facere, sed fidei Laetantius.* He that is such a Defender of the Faith , such a Christian Soldier is listed in the noble Army of Martyrs : He is of Christ's owne red Regiment,nay of his Lieu-guard, and shall have more advance money then the rest of common Souldiers under his sacred banner. Tis the highest favour God can vouchsafe his dearest children to draw them out and command them upon this *forlorne hope* for the service of his Church. Hereby God does them the honour to get the commendations for their faith, and fortitude, & Christian resolution. By this meanes he lets the world see how well they are arm'd and trained up in grace and vertue , and that they are good markes-men , and good fire-men: that they ayme directly at heaven, and are fervently zealous of his glory. This is not a common benefit, but a peculiar favour. So the Apostle to the Philippians, *Vnto you it is given (not to every one) in the behalfe of Christ, not onely to beleieve on him, but also to suffer for his sake*

*sak: Philip. 1. 29.* The sharper the fight, the more glorious is the Triumph. The more wounds, the more Baies. Those *markes of the Lord Jesus* that we carry unto heaven *in our bodies* with us, will be our tokens, our evidences vnto a richer crowne of glory. These are the duties which God hath allotted unto private Christians, and expects no other from them : But if any one, or a combination a knot of them out of a preposterous zeal, or out of an impertinent, troublesome, and odious officiousnesse take upon them to doe that which God hath committed to the oversight; and Managery of his own immediate \* Minister, they must bee admonisht to ply their own Oares: So S. Paul to his *buse bodies*, 1. Thes. 5. 11. *We beseech you, brethren, that yee study to be quiet, and to doe your own busynesse.* If the staggering of the Arke of Gods worship should ominise the fall of it , yet the people can pretend to no calling from God, neither can their own hands subscribe them a legall Commission, to support it. Tis enough if their zeale can keep warme their own bosomes. Tis not expected they should bee kindled into such a flame as should burne up all the corruptions of the Church. They would burne up wheat with chaffe, and good graine with tares for want of skill to distinguish them. Tis well if they have *salt* enough in themselves to preserve themselves from being tainted. Tis well they have a *Braume* for their own use, and will take the paines to sweep before their own doores: but let them not sweep up their filth ( as the manner of some is) and conceale it in private corners, nor cast their dirt and myre into the Kings high way to defile and annoy

Gal. 6. 17.

\* So the King  
is titl'd.  
Rom. 13. 4.

2. Sam. 6. 6. 7.  
4. Chro. 13. 9.  
10.

noy others. Should they attempt a *Reformation* against law, the remedie would prove worse to *Church & Common-wealth*, then the disease ; for thole that thinke it a more safe and wholesome lodging to abide under the shadow of *Authoritie*, would assuredly oppose as well their *Novelties*, as *usurpation*, and so their blood might be mingled with their foolish, because unwarrantable sacrifices. Should they goe about to breake downe all the banks of *Government*, and force open the doores of the Church to let in some of their *Water* to wash it, whether it be the *Holy water of Rome*, or the sanctified *Iordan* of the *Anabaptists*, This water would quickly be turned into blood, which would bee a meanes to prophanie and defile, and pollute the *Sanctuary*, more then cleane it. And thus we are entred upon the second point viz. That religion is not to be establisht or reformed in blood.

*Davids* purpose of building *God* a Temple received an approbation from the Prophet *Nathan*, and was refresht with a promise Gods blessing & assistance. 2. *Sam.* 7. 3. God laies aside the consideration of his own *immensitie*, and takes delight in that small modell which was projected in the heart of his *Anointed*. Forasmuch (faith he) as it was in thine heart to build a *House* for my Name, thou didst well in that it was in thine heart. 2. *Chron.* 6. 8. Notwithstanding thou shalt not build the *House*. verf. 9. God serves him with a *Supersedeas*, or gives him a *Quietus* est to discharge him of this businesse. He delights to dwell with him in that *Temple*, which *David* had consecrated in his own bosome for him : but he rather confines his

Note that *Nathan* than was de-  
ceived, for the  
spirit of pro-  
pheticie was not  
upon him at  
that time.

2. *Sam.* 7. 4.

own worship to a wandering *Tabernacle*, then allowes *David's* hand in the building of the *Temple*. The Reason that *David* himselfe avoucheth, if you please to examine it, you shall finde, 1. Chron. 22. 7, 8, 9, 10. *David* was a man of *warre*, though hee fought none but the *Lords* battailes. He was a man of *blood*, though he spilt very little but what was tainted and corrupted. *God* will not have those hands engaged in the building of his *holy place*, which have been once engaged in *blood*, though those engagements were just and of his owne warranting. The worke is reserved for *Solomon*, for a King of *peace*. *ibid.* Indeed besides Doctrine and Discipline in the *Church*, besides preaching, exhortation, reprooфе, castigation by spirituall censures, the proper duties of the *Priestly function*; there is a necessitie, a conveniencie at least, of a *Coercive power* in the *Magnitude* to put the shackles of feare and terror upon insolent and lewd men to restraine them. If *Religion* would be allowed any external forme at all, shee would never be suffered to goe without a scratcht face: *Schismes*, and *Sects*, and *Heresies* would undermine, & invade, and corrupt the *Church*: Sinne would encroach upon holinesse: prophanenesse would assault and justle out piety, and blasphemie would put affronts upon *God* himselfe, if one arm'd with the *power* of the sword did not awe men, (if not into a positive respect) at least into an inoffensive silence. But for the establishing of the *Church*, for the propagation of the *faith*, for the reformation of *Religion* by force of *Armes*, by blood and violence, there is not the least title in the holy *Gospell* to be alleged by way

*autem Religio  
nis (etiam) vi-  
tis nisi persua-  
si non eripere  
indulcum est.  
Grot. de jure  
Bell. l. 3. c. 15.  
§ 11. At si fale-  
ta apud vicos  
Religio, ne vera  
appromatur, re-  
ducatur vi-  
tor quod Con-  
stantinus fecit  
ibid.  
dem in Epist.  
Dedic. ejusdem  
operis laudat  
Iudovici 13.  
Clementiam in  
ge verba. Nec  
cum aduersa ani-  
mis circa divi-  
a diversum à  
sentientibus.*

way of justification. There are some in the world, that thinke to destroy the men is the best way to confute & remove their errours: But we know tis no Sovereaigne *Antidote*, that cannot expell the poyson without the ruine of the body. The *holy Ghost* hath denounced a *Woe* Habac. 2. 12. against him that builds a *Towne* with *blood*, and will God have his own *House* built so? If you bath the floore of the *Church* in *blood*, you can pave it with no stone so faire and firme, but the voice of that *blood* will breake through and be heard in heaven. If you paint the windowes of Gods *Church* with the *blood* of your brethren, they will not introduce more light, but more darknesse and horrour. That grand reformation of our *Saviour* was not brought in by the sword, nor against the authoritie of the supreme Magistrate. Hee conquerred the world by his preaching, and by his passion, and establisht his own *Throne* in the hearts of his *Disciples*, so as it made the *Throne* of *Cesar* stand the surer. The *holy Ghost* distinguishes our Saviours conquest over *Sinne, Satan, and the World*, from all other kind of conquests. Every battaile of the *Warriour* is with confused noise, and with garments rolled in *blood*: but this (of Christ) shall bee with burning and full of fire. *Isay. 9. 5.* with the spirit of his mouth, and the brightness of his life and doctrine. And verse 4. *Thou hast broken the yoke of his burden, and the staffe of his shoulder, and the rod of his oppressour as in the day of Midian.* Now if you look into the seventh of *Judges*, you shall finde the conquest strangely gained in that day of *Midian*, not with swords and speares, but with *Trumpess of Rammes hornes*, and empty pitchers with *Lamps*

*Lamps in their pitchers.* If our adversaries will addresse themselves into a Christian course , let them not extinguish the Priests *Lamps* that were wont to be trimmed with the purest oyle. Let them not banish,nor imprison the more eminent of our *burning* and *shining lights*, and so by their absence create a darknesse on purpose , that the blinking *linkes* of their *Levites* might be seen to shine in it. Let us have the libertie to make our *Trumpest* sound, and let that sound have an equall hearing: if they can this way accomplish it, we shall not envy them this advantage of their *Rammes bornes and empty Pitchers*, let them gaine as many *Proselytes* as they can to their lewd and groundlesse *Reformation*. But to goe about to make men full of *humilitie, meeknesse, gentlenesse, patience, obedience, brotherly kindnesse, charity, righeteousnesse, peace and joy in the holy Ghost* (and these are those *Evangelicall ingredients* that make up the constitution of a good *Christian*) to attempt to make men such by fire and sword, is an experiment too apparently preposterous to be successfull , unlesse we think Christians may be made by an *Antiperistasis*. Are you come out , as against a theife, with swords and staves to take me? ( saith our Saviour ) I taught daily in the Temple, and ye took me not. Hee that is not taken with Christ, nor hath a will to take him *teaching* in his holy *Temple*; if he comes to gaine him by the sword, the close of his designe will be Christs shame , & his *crucifixion* , and he hath no warrant to apprehend Christ in such a manner, but what is sealed by the power of *darknesse*. The barbarous crueltie which the *Spaniard* exercised upon the poore *Indians* was so far from wor-

Mat. 26. 55

Luk. 22. 53.

king

king their *conversion*, that it provoked them to blasphem the God of Christians, that would suffer himselfe to be adored by creatures so mercilesse and bloudy, that they seemed to be meere strangers to humanitie, Religion can never be fruitfull in that soyle that is tainted and overflowed with rivers and stremes of bloud. A sound faith can never be begotten by the sense of feeling, when the stripes and prints of the nailes are made upon our own bodies. The flaming sword was not put into *Paradise* to be an *Allective*, an allurement unto the tree of life. 'Tis onely the outward man, not the conscience, that is wrought upon by compulsion, so that violence may be a meanes to advance *Hypocrisie*, but can bring no advantage unto pure Religion. *Apol-lyon* and *Abaddon*, ( a destroyer, are not Christian names, but *Antichristian*. And how much are they worse then *Jewes*, that put all the innocent bloud which they pretend they have shed for the *Cause* of Christ, into the treasury of their *merits*, whereas the *Jewes* thought it not lawfull to put the price of blood into their *Treasury*. To conclude this point let *Mabomets* Religion be a *vine* that thrives best, and brings forth most grapes, when 'tis watered with the blood of those that thinke her clusters bitter. Let *Jesuits* draw so much innocent blood from their fellow Christians, as may swell into a *River*, and then let them lay the *bridge* of religion over it to transport such as are *reconcil'd* (against their wills) to the Church of *Rome*. Let *Anabaptists* pursue the same tracke of blood to hunt after preferment for their religious *Cause*: But we have not so learned Christ.

This is a way to winn *Convertis* to the Church, that true  
*Protestants* never yet travailed in . We are not ashamed  
 to profess with the *Apostle*. That the weapons of our  
 warfare are not carnall, but (yet) mighty through God so  
 to the pulling downe of strong holdes, casting downe imagina-  
 tions, and every high thing that exalteith it selfe against the  
 knowledge of God, and bringing into captivitie every thought  
 to the obedience of Christ. 2. Cor. 10. 4,5. The Church  
 hath no sword committed to her but that of the *Spirit*,  
 and there is no other way chalked out for her to travell  
 by unto Heaven, but *Obedience, Patience, Meeknesse,*  
 even under the sharpest perficion, and as many as walk  
 according to this Rule, peace be on them, and mercy, and upon  
 the Israel of God.

*FINIS.*

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